

Sanctuary
Brown Stone
Franklin

THE
ROANOKE RELIGIOUS
CORRESPONDENT,

OR

MONTHLY EVANGELICAL VISITANT.

• Gather up the fragments that remain, that nothing be lost."—John vi. 12.
• Many shall run to and fro, and knowledge shall be increased."—Danl. xii. 4.

VOL. II. DANVILLE, (VA.) MARCH, 1823. No. 3.

THE VIRGINIA BAPTIST
CHRONICLE.

CHAP. I—SEC. 2D.

"By the preaching of the Rev. George Whitfield thro' New-England, a great work of God broke out in that country, distinguished by the name of the *new light stir*. All who joined it were called *New Lights*. Many preachers of the established order, became active in the work. Their success was so great as to rouse the attention of the lukewarm, indolent (and, for the most part) unconverted clergy of the established order; they were indignant: If we thus let these fellows alone (they cried) what will become of us; we shall soon get no hearers, and all men will forsake us. So they arose in all their might, girded on their armour, and prepared for the combat. They preached against them; they railed at them; they ridiculed them; they denied them the use of their meeting-houses, and actually got a law passed, to confine every preacher to his own parish. But notwithstanding all this, the gra-

cious work still went on, and many precious souls were born again.—The Newlights, at length, being galled to the quick, determined to separate from the established order, and form a society to themselves, for which they assigned the following reasons, to wit:

1st. Because the established order admitted persons into their communion who were evidently in an unconverted state.

2dly. It was believed that a large proportion of their Ministers were evidently strangers to the new birth, and some of them, men of immoral characters.

3dly. Because they would admit none into the ministry except they were men of a classical education.

Being thus separated from the established order, they obtained the name of *Separates* and *Separate Newlights*. They were pedobaptists in principle, but admitted none to communion but such as were in a judgment of charity born of the spirit, and their church government was similar to that of the

Baptists. Thus they went on, and were prosperous.

Shubal Stearnes and Daniel Marshall, who married his sister, were both licensed preachers in one of those separate Churches; Marshall in his glowing zeal for the increase of his master's kingdom, and being persuaded that the latter day of Glory was near at hand, sold off his possessions, and with his wife and children, travelled a tedious journey, and set down among the Mohawk Indians in order to preach the gospel to the poor savages. After the departure of Marshall, Stearnes got convinced of the propriety of believer's baptism by immersion; he was accordingly baptized, and the same year was ordained and took the care of a Church.

Stearnes was a man that feared God and worked righteousness, he had great faith in the teachings and leadings, of the holy spirit. From the solemn impressions, and exercise of spiritual things on his mind he was fully persuaded, that God had called him to be instrumental in doing a great work in the West. Under these impressions he, with several members of his church, took a final farewell of N. England, A. D. 1754. Their first halt was at Opecon, Frederick county, Virginia, where they found the baptist church lately mentioned, under care of Elder John Garrard, who received him with much brotherly love and affection; here he also found his brother-in-law, Daniel Marshall, who had lately returned from his missionary tour amongst the Mohawk Indians.

Marshall had left New England, as has been observed, to preach to the Mohawk Indians; he had exchanged his comfortable dwelling

for a log cabin, and the cheering society of social and loving friends, for the uncivilized manner of rude and untutored savages: But he had the happiness to teach and exhort, for eighteen months amongst the red children of the wilderness, and the sweet satisfaction to see a goodly number of the Indians seriously impressed with a sense of eternal things, and of them cordially obedient to the gospel. But just as the seeds of grace began to germinate in this unpromising soil, the breaking out of the Indian war, occasioned him reluctantly to remove from thence; he stopped for some short time at Connegogee in Pennsylvania, but seeing no prospects of usefulness in that place, he continued his journey into Virginia, and halted in Frederick county near Winchester.

Here he soon became acquainted with Elder Garrard and the members of Mill creek church; and being fully persuaded of the futility of infant baptism, and the propriety of believers baptism by immersions; he, and the faithful companion of his pilgrimage, were baptised by elder Garrard, and became members of Mill creek church in the year 1754 and in 48th year of his age; he was then licensed by the church to the unrestrained exercise of his gifts.

These friends having thus providentially met once more, took up their residence on Cacapon river, above Winchester, but not meeting with the desired success, and hearing that preaching was greatly needed in North Carolina, they departed from Cacapon, and travelled to the south west. Thus, this little band of Pilgrims, this forlorn hope, "*bearing precious seed*" travelled through Virginia into North Carolina, and arrived

at Sandy Creek in Guilford county, where they took up their residence. Soon after their arrival, on the twenty second of November, 1755, they were constituted a church, called Sandy Creek of 16 members. Elder Stearnes was appointed pastor, and Daniel Marshall and Joseph Breed, licensed preachers.

Thus organized they began their work, kindling a fire which soon began to burn brightly indeed, spreading in a few years, over Virginia, North and South Carolina and Georgia. The offspring of this little church was numerous indeed, and were distinguished by the name of *Separate Baptists*.

The inhabitants around this solitary church in the wilderness, were grossly ignorant of the power of vital religion; like the Jewish ruler they could not comprehend the nature of the new birth, they wondered, how these things could be! The manner of preaching of these *Newlights* (as they were called) excited as much surprise as their doctrines. The separates in N. England had acquired a very warm and pathetic address, accompanied by strong gestures, and a singular tone of voice; being often deeply affected themselves while preaching, correspondent affections were felt by their pious hearers; which were frequently expressed by tears, trembling, screams, shouts, and acclamations, all these they brought with them into their new habitation.*

These things were all new and

* One of these new labourers was James Read, who afterwards acted a conspicuous part among the Virginia Baptists.

strange to the people, some mocked, some derided, some cursed, some threatened, and some enquired what these things meant; but blessed be God, some cried out "what must we do to be saved," while others hearing believed and were baptized. And thus the work went on, "till from 16, Sandy creek church soon swelled to 606 members, so mightily grew the work of God.

Thus these active and zealous servants of God laboured night and day incessantly, and the spirit of God was with them. New places of preaching were sought out, new churches were constituted; new laborers were sent into God's harvest; so that in August, 1760. The Sandy creek separate Baptist Association was organized, containing eight churches and upwards of a thousand members; of these churches six were situated in N. Carolina, and two in Virginia.

Mr. Marshall seems to have laboured more abundantly than his fellows; his first removal was to Hugwarry river, where his labors were favoured with a divine blessing, from thence he removed to Abbott's creek, about 30 miles from Sandy creek, where he was instrumental in planting a large respectable church, of which he was ordained Pastor in the fifty second year of his age, and in the spring of the year 1758.

Whether Mr. Marshall had been labouring in Virginia previously to his ordination is uncertain; but in all probability he had; for, we find that two young preachers, namely, William and Joseph Murphey, were actively and successfully labouring in Pittsylvania, Halifax, and the counties adjacent, in the year 1757. We have no certain account where they were bap-

tized, or from whence they came; but it is certain that they were of the order of Separate Baptists, and consequently might be some of the first fruits of the labours of Stearnes, Marshall, &c. in North Carolina.

Col. Samuel Harris was a gentleman of great popularity in Pennsylvania; he was Burgess, or Representative of the county, Colonel of the Militia, Commandant of Fort Mifflin, and Commissary of the Army: but amidst all this honor and dignity, his mind was much weighted and depressed with a solemn sense of eternal things; at first he scarcely knew the cause; but soon discovered that it proceeded from a sense of his sinful condition. The writer of this article remembers to have heard (about 30 years ago) from the mouth of an ancient Baptist, who was an eye witness, the following circumstance.—William and Joseph Murphey (who were called by way of derision “the Murphey boys”) had appointed to preach at a house near Allen’s creek, on the road leading from Booker’s ferry on Staunton to Pennsylvania Courthouse. As the people were collecting, Col. Harris rode up, dressed in all the pomp and parade of Military habit, and equipped with his shining sword. “What’s to be done here gentlemen?” said Harris—“preaching Colonel!” “Who is to preach?” “The Murphey boys sir!” “I believe I’ll stop awhile and hear them.” He then turned out of the road, dismounted and secured his horse. The house was small and in one corner stood a loom, behind which the Col. seated himself—preaching commenced; and soon the heart-searching word found him out in his obscure re-

treat; the arrows of the Almighty stuck fast in his soul; it was in vain to endeavour to conceal any longer; at the conclusion of the sermon he came forth trembling; he had left his sword and hat behind the loom; he had received a killing wound; from which he did not recover in several months, no, not until he found a healing balm in the blood of a crucified Saviour.— This happened sometime in the year 1757. We must now take notice of the labours of Elder Marshall.

We have already noticed the ordination of Mr. Marshall in the year 1758; in the course of the same year, he made several evangelical tours in Virginia. In one of the first of these tours he baptized several persons, among whom was Mr. Dutton Lane, who straightway began to preach. Soon after, in the same year, he baptized Col. Harris, who also began to preach; a revival succeeded, and the ensuing year he baptized 42 persons at one time. The good work went on, so that in August, 1760, Dan River Church, in Pennsylvania, was constituted; Mr. Dutton Lane, was ordained pastor, and Samuel Harris ruling Elder. This was the first separate Baptist church constituted in Virginia, and in some sense the mother of all the rest. There were also at this time, some separate Baptists in Lunenburg county, perhaps the fruits of the labours of the Murpheys and James Read; these exercised the privileges of a church, but had not been organized. Thus we have brought our Chronicle down to the end of the year 1760, we shall now conclude this chapter by taking a view of the state of the whole of the Baptists in Virginia, at the above date.

First. The General Baptist Church in Isle of Wight was dissolved, the candlestick being removed to North Carolina, and the few remaining members in Isle of Wight, in a disorganized state.

Second. Three regular Baptist churches in the north western counties of Virginia, which corresponded with the Philadelphia Association; three ordained ministers, say, perhaps 300 members.

Third. One organized church, on Dan River, one body of Baptists, who exercised the rights of a church in Lunenburg; these were called separate Baptists, and corresponded with the Sandy creek separate Baptist Association in N. Carolina, say 2 churches, 4 preachers, and perhaps 200 members.—Sum total, 5 churches, 5 ordained ministers, 2 licensed preachers, and about 500 members.

(To be continued.)

From the Columbian Star.
Animus incorruptus, aternus.

SALLUST.
The mind is incorruptible, eternal.

Much has been said and written of the human mind. Numerous have been the polemic discussions and essays respecting its origin, its nature, its powers, and its destination. Many have, undoubtedly, erred widely from the truth, while others have been very successful in unlocking the mental stores, and disclosing invaluable treasures. This subject, though deemed by many, too deep and inscrutable, to deserve much attention, intimately concerns every son and daughter of Adam. Here is matter for inquiry, reflection, and deep study.

1. *What is its origin?* All things exist, caused or uncaused. What exists uncaused, is necessa-

rily without beginning. This is true of Deity only. Whatever else exists had an agent or creative power. God is the cause of all derived existence. The human mind is a derived existence, because, it had a beginning. Therefore, God created the human mind. And it is the creation of Deity in a peculiar sense. It emanated from Him, and bore the divine impress in such a manner, as to make it emphatically the work of God, far superior to the material creation. Though the divine image be now wholly obliterated, yet the mind possesses all its natural powers, in their original vivacity and acuteness.

2. *What is its nature?* First, It is immaterial—Material things are divisible, and for this purpose, must be the objects of the sense of sight, or of feeling. The mind is not the object of sense. Therefore it is not divisible, and consequently not matter. Another proof is, that the mind possesses the power of acting from principles which originate wholly within itself, completely distinct from matter. Notwithstanding the intimate connexion between the body and the mind, it is a fact, that whatever be the state of the one, the other is ever active. Often when the body is sluggish and inert, the mind is in lively action, and even when wholly uninfluenced by any material object. Certain things give the mind pain or pleasure, which do not in the least affect the body. Frequently the body is tortured with the most excruciating pains, while the mind remains unmoved, and even in the height of enjoyment. Sever from the corporeal part a limb or limbs, and you do not lose a proportionate part of the mental. Socrates, when

about to drink the fatal hemlock, chided his friends for supposing that they should see *Socrates* after he lay extended dead at their feet. And a greater than all our modern materialists has said to an expiring man, "To-day shalt thou be with me in Paradise."

Secondly, The mind is finite, in perception and exertion, and must be limited in every situation in which it may be placed. There will ever be a centre and a circumference to all its movements. There will always be a place where it will exist, and a place where it will not exist. What is limited can never become universal. Therefore, the mind is, and ever will be *finite*.

Thirdly, The mind is capable of improvement. Of the truth of this, little doubt can be entertained. Facts are stubborn things, and strike with irresistible evidence.—The term improvement is better understood than defined, and as all understand it nearly alike, we have no hesitation to apply it in its general sense. While we survey the gradual progress of man in mental improvement, from infant days to manhood and old age—and also the rise and progress of nations in scientific and literary refinement, our position must be readily allowed. Deep thought, and silent investigation of causes and effects are fertile sources of improvement to this principle, which consists chiefly in thought. A contemplation of the Divine works also is calculated to expand the mind, and give it those noble ideas which will serve to strengthen and extend its powers. As the eye, through the medium of its coats and humours, receives the images of objects in the retina, so the mind, through the medium of the

senses, receives the images of objects, which images are termed *ideas*. If the mind is retentive; as our knowledge of things increases, so the mind must extend in order to receive their images.—Thus minds improve, and thus they will for ever improve. This capability of expansion—how noble and sublime the thought! gives the mind a proportionate value.

Fourth, The mind is imperishable. It will exist for ever. Of this, its *immateriality* is a striking proof. What is not matter cannot pass through the process of mortality, or be struck into nonentity. This we discover by the lamp of philosophy, and as it does not dissent from the truth of divine revelation, we aver the argument as an irrefragable proof of the eternal existence of the mind. It is incessant in its operation—there being not a moment, that it is inactive, from its first commencement of action. Should it cease to act, it would cease to exist. Although its action be continual, and improvement progressive, it will never arrive at bounds which it cannot pass. Here, then, is an invincible argument for its sempiternal existence. Are such powers made for no purpose? Shall, they, when the career of improvement is just commenced, become extinct?—Shall this light, the glory of creation, when its rays have scarce beamed forth, be extinguished for ever? No—it is destined to an existence beyond the tomb. The deep damp vault or dungeon of the grave, shall never confine this nobler part. It will "return to God who gave it"—it is destined to eternity.

Conclusion. The mind is worthy the greatest attention. If rightly improved, that which is the most

enlarged, will receive a larger share of bliss in a future world.— But if wrongly, will be a vessel of wrath of greater capacity, which shall be filled to the extreme. Let not the mind be contracted to a narrow space. Though we never pass beyond the smoke of our own cottage, yet let the *mind* freely traverse the works of nature, and expatiate unconfined over the interminable creation of God. Let it not be confined to the narrow precincts of our globe, but pursue its course through trackless regions of ether, and

"See how system into system runs,
What other planets circle other suns."

But not detained here, let us contemplate the "eternal Mind" of the universe, arrayed in omnipotence, and let us centre our attentions on every feature of his character.

ZETHAR.

LIBERAL FEELINGS.

A remarkable instance of the increasing liberality of feeling, with which Christians now meet and co-operate in the holy duty of evangelical exertion, is furnished by the account, which we republished in our last, of the annual meet of the English Baptist Mission Society. The Society convened in a Methodist chapel the introductory sermon was preached by Mr. Jay, an Independent minister; and the meeting was addressed, in a very interesting speech, by Mr. Wilberforce, a member of the Episcopal church. For our own part, we most heartily rejoice, at every indication, that the needless barriers which have long sundered the followers of the same Master, the subjects of the same regenerating grace, and the heirs of the same inheritance, are falling, before bet-

ter feelings and more enlightened views. Incalculable have been the miseries which narrow minded bigotry has inflicted on mankind. Armed with the sword and torch, she once marched over affrighted nations, with a course more devastating than that of the pestilence which walketh in darkness, and more relentless than the destruction which wasteth at noon-day. Blessed be God, the progress of knowledge has disarmed her power to destroy; but it required something more powerful to purify her bosom from her deeply cherished aversions. The newly awakened, the noble, the expansive desire for the conversion of the world, the SPIRIT OF MISSIONS, has already begun this desirable lustration, and every day will contribute to accelerate its complete success. A vast field is now open to Christian effort; and in the immensity of the prospect, and the urgency of the demand for instant and active exertion, the narrow views and feelings of mere sectarianism are dearly lost. In a conflict with ignorance and sin so extended and momentous, every one feels the value of his neighbour's aid; and while contending under the same banner, and rejoicing in the same triumphs, he must, he will, clasp him as a brother to his bosom, forgetting that he defines his creed, in somewhat different terms. This involves no sacrifice of opinion, nor abandonment of principle. It is merely an obedience to the new commandment of our Saviour, to love one another.

It well becomes Christians, of all denominations, to foster the spirit of love and harmony. Should they meet with humble patience and fervent prayer, in the presence

of their common Redeemer, and were frankly explain their sentiments, they would feel surprise, that, for the most part, they had been contending about verbal differences and subtile distinctions; and they would be led to the humbling conclusion, that excited passions rather than conflicting opinions had so disastrously interrupted their fellowship, and paralyzed their efforts.

They would seriously inquire, whether they had not been accustomed to attach to their own opinions and doctrines such as vital importance, as to concede rather tardily the character of Christians to those, who, probably, with equal conscientiousness, and as earnest desires to ascertain the truth, interpreted the sacred oracles, in some respects, in a different manner. And many of the ministers of the gospel would have reason solemnly to inquire, whether they had not fostered a prejudicial temper in their people, by frequently dilating, and often in a contentious tone, on doctrines and "questions which gender strifes," instead of warning sinners to repent, and enjoining on believers the necessity of a living faith and sanctified affections.

The present is an auspicious season. The Spirit and the Bride are saying to the heathen world, Come; and Christians are beginning to *feel*, that it is the duty of him who heareth to say, Come.—This is not a time for divisions in the "sacramental host of God's elect." Their earnest and united efforts are demanded to combat subcessfully against the rulers of the darkness of this world.

The prosperity of the churches themselves is intimately connected with the prevalence of love

and harmony. We are assured that in our own country, the churches, wherever an exclusive and sectarian spirit prevails, are in a languishing and melancholy state; while in other quarters, where enlightened and liberal feelings are daily becoming more prevalent, the spirit of our God has frequently refreshed the churches with the dew of his blessing, and is still converting multitudes to himself.

It contributes, also, much to our individual comfort, and helps to exalt our own piety, when we can cordially join with other Christians in acts of devotion, and offices of faith and charity. It is indeed cheerless, to look with suspicion beyond the pale of our own opinions; and amid a world lying in wickedness, to regard the comparative few, who love our Redeemer, as hopelessly estranged from our affections.

The English Baptists have set us a good example, and let us profit by it. "Let us hold fast the profession of our faith, without wavering;" and cherish with unyielding firmness, every part of that "doctrine which is according to godliness;" but let us not forget the weightier materials of the law. The state of the heart is of much more consequence than the orthodoxy of the head, highly important as the latter unquestionably is. If the heart is indeed the seat of faith and of holy affections, the Spirit of God has been there in His power, and there has been joy in heaven over a sinner who has repented. And shall we frail and sinful children of the dust, stand aloof, in querying and suspicious mood? Shall we apply our tests, and compel the enunciation of our Shibboleth

and thus decide on his claims to Christian charity, and his title to bear the name of Him who has redeemed him with his blood ?

From the Christian Watchman.

BURMAN MISSION.

In attending the Monthly Concert for Prayer on Monday evening last, we heard the following facts stated respecting this Mission, which gives new hopes to its friends.

It is well known, that before Dr. Price's departure for this station, he was initiated in the practice of physic and surgery. About the middle of April last, he performed the operation for a cataract on both the eyes of a Burman woman, who had been blind two or three years. Soon after the experiment, she could by the aid of spectacles, see to read distinctly. The fact excited so great a curiosity that the house in which the Doctor resided was thronged by visitors with diseased eyes. So great was the concourse, that they were obliged to bar the door of their house, that they might study or eat without interruption. With the advice of Mr. Judson, Dr. Price has hired two or three native converts to assist him in the performance for good cataracts and all easy surgical operations. By the assistance of these men, whom he considers faithful, he occupies two or three hours in a day in attending to the cases presented. The Governor's wife has sent for

the Doctor twice, and he is strongly inclined to the hope, that God will grant Mr. Judson and himself the favour of the rulers of this land. In August last, when Mr. Judson had nearly completed the translation of the New Testament, having proceeded to the end of the second of Corinthians, including Ephesians, Hebrews, and the epistles of John, he was suddenly interrupted in this labour by an order which arrived from the Emperor of Burmah, summoning Dr. Price to Ava, his Majesty's residence. The reports which had reached him of the medical skill of Dr. Price, was the cause of this royal order. Mr. Judson and the Doctor were to leave Rangoon the 23d of August, in a boat provided by government ; and Mr. Hough was to take charge of the Mission in their absence. For several weeks previous, there appeared to be an increased attention to religion in the minds of some of the Burmans. The assembly on Lord's days amounted to thirty or forty. Five had been recently baptized, and there were several others that were considered hopeful inquirers.— Under these pleasing incidents, it is easy to conceive that Mr. Judson must have felt some reluctance in remitting his labours ; but as the path of duty seemed to lead to the royal palace, he determined to accompany Dr. Price, earnestly supplicating that the Lord would direct and prosper this second

effort to gain a footing in the capital of the empire. One of the natives, who had been admitted to the church, they had been under the necessity of excluding from their body, on account of such inattention to religion as appeared to be inconsistent with a Christian profession. Another had deceased, giving evidence that he had died in the faith of Christ.

CHEROKEE MISSION.

Extract of a letter from the Rev. Mr. Roberts to the Cor. Sec. dated

Valley Towns, August 14, 1822.

REV. AND DEAR BROTHER,

The school is still increasing; two fresh scholars came last week, a poor lame girl and her brother, from a distance of fifty miles.

Our crop of corn, consisting of 70 acres or more, is very good. I received a letter a few days ago from Mr. Oliver Stevens, Sunbury, Liberty county, Geo. stating that the friends of missions in that place, had sent a box of clothing for these poor children. He mentions that a considerable interest is excited in that part of the country, for the needy at this station, by means of letters published in the Luminary. This letter was like cold water to our thirsty souls, being assured that these good people who thus think of the children under our care, think of us at the throne of grace.

About two months ago we commenced another school at

the town of Nottle, 16 miles from this place, where I have been in the habit of preaching once a month, and I trust not in vain. There are 40 to 50 in this town, that understand English, some whites and some part breed, many of whom seem to hear for eternity.

They are very desirous of having a local school, and are willing to contribute corn and meal, &c. towards supporting a teacher; and they are about building a house to answer the double purpose of worship and school. May the Lord bless their undertaking.

We are now engaged in translating the Philadelphia Sunday-school spelling book, and if health be spared, we hope to have it ready for the press in six weeks. As this excellent book contains nothing but the pure word of God, we may reasonably hope that the same divine blessings which followed its progress through cities and villages, inhabited by the whites, will not be withholden from the humbler dwellers of the cabins and wigwams.

Some of the boys who have been here for a long time trying to learn English, without understanding what they read, became discouraged, went away, and we see them no more. Others seemed to hang on between hope and despair. These, of late, begin to study their own language, and some of them, in the short period of two or three weeks, can, to their

great joy, read what they understand.

If it should meet the approbation of the Board, I intend going to Washington this fall, to get our spelling book published. I hope the object can be accomplished without any expense to the Board.

Extract of a letter from Mr. E. van Jones to a friend in this city, dated

Valley Towns, Cherokee Nation, Aug. 17, 1822.

MY DEAR SIR,

Being fully persuaded that all attempts to introduce the gospel amongst these benighted people in a foreign language must prove futile, brother Roberts and myself have devoted all the time we could spare, to the acquisition of the language. And we have, by the help of our interpreter, translated the account of the Creation, the Flood, the Confusion of Tongues, the History of Abraham, the Birth of Christ, the third chapter of John, and a collection of passages by brother Roberts, forming a summary of the plan of salvation and the death of the Saviour; also, a number of pieces suited to form a spelling book, besides a great number of phrases calculated to elucidate the idiom of the language. We have frequently read some of these pieces to the natives, and find that they are well understood, though the subjects are new to them, and our pronunciation imperfect.

[We have some specimens of these translations in hand, and will probably present our readers with them in the next number of the Luminary.]

REVIVALS, &c.

Since our last, in which we mentioned that the influences of the Holy Spirit were extensively experienced in the neighborhood of Portsmouth, Virginia, additional intelligence has been received from that quarter. Besides the number then stated to have joined the church, fourteen have been baptized, and at least fourteen have been added to the number in Norfolk.

Brother W., under date of Portsmouth, Nov. 14, writes—"The work of the Lord is going on rapidly. Next Sabbath week will be a great day with me. I am invited to go to Petersburg, to baptize forty-six persons, who have lately made a profession of religion, and who are disposed to follow Jesus into the water."

In North Carolina, the gracious work has been extensively felt. In a letter just received from Montpelier, one of our correspondents writes—"We have, at present, no revival among us. In Orange, Wayne, and Chatham counties, the Lord is pouring out his Spirit on his people. But I am not without hope. The people that I attend appear to be anxious. Sixteen have been added to our little church last year, ending in October. Two missionary

societies have been constituted in the congregations under my care, located on the Peedee. O that the Lord may bless them, and all others whose design it is to advance the glorious kingdom of Immanuel !”

One of our correspondents, in Barnesville, Md. in a letter lately received, says—“In our little church we are moving on harmoniously. Since September last, eight have been baptized, and two received by the right hand of fellowship from another church. The brethren are quite stirred up. Our prayer meetings and public preachings are well attended. Do pray for us, my dear brother, that the weak may become strong, and the little one a thousand.”

THE MILLENNIUM.

From the Rev. Dr. Miller's Missionary Sermon—Sept. 1822.

Blessed renovation ! Happy world ! when these prospects, in which the Lord causes his people to hope, shall be gloriously realized ! I will not attempt to describe the scenes which the generations of the millennium are destined to witness. I dare not venture on the task. Take away from the world all the malignant and violent passions which now disquiet and degrade the children of men ;—take away the intemperance, the impurity, and the injustice, which are daily destroying individuals and families ; take away the bigotry, party-spirit, discord,

and strife, which unceasingly agitate society, ecclesiastical as well as civil ;—take away the war, famine, pestilence, oppression, and slavery, which have been for so many generations, the scourge of our race ;—take away earthquakes, tempest, drought, blasting and mildew, which so often destroy the hopes of man ;—take away all these things—and suppose the general reign of truth ; righteousness, order and peace ;—suppose the people of God every where to see eye to eye, and the visible church to be harmoniously united all over the world ;—suppose the earth every where cultivated and fruitful—the air salubrious—the seasons always favourable—tranquillity, plenty, temperance, health and longevity, universally to prevail—and all accompanied with constant and abundant influences of the Holy Spirit, CONSTITUTING ONE CONTINUAL AND UNIVERSAL REVIVAL.—Imagine a scene like this ; and then say, whether our world, during such a period, would not deserve, as it is called in the Sacred volume, *the new heavens, and the new earth wherein dwelleth righteousness* ? Whether it would not deserve to be considered, what it is doubtless intended to be, the vestibule of that mansion of rest, which is not made with hands, eternal in the heavens ?

“Mirth is like a flash of lightning, that breaks through

the gloom of clouds, and glitters for a moment: Cheerfulness keeps up a kind of day light in the mind, and fills it with a steady and perpetual serenity."

From a London Paper.

DESTRUCTION OF THE JUGGERNAUT.

It must gratify every friend to the progress of human reason to learn, that notwithstanding the difficulties so long considered insuperable, a glorious change is effected in British India. The free press of Calcutta has operated most powerfully in reforming the most inveterate and revolting abuses. The effect of seven native presses at work in that great city has been a triumph over Hindoo superstition in its strong hold. During the last festival of Juggernaut, so few pilgrims were present that they were unable to drag the car.—The Brahmins called in other aid, but no devotee could be persuaded to sacrifice himself to the idol. They now talk of removing the Rath to a more central situation. The wary priesthood have sagacity enough to perceive that they must remove the theatre of their sanguinary superstition beyond the sphere of a free press—or that the bigotry of thirty centuries will disappear. To the permanent glory of our Indian administration, a large portion of the population of Bengal are receiving the rudiments of an improved system of education,

while thousands of elementary works are circulating throughout our empire. Even Hindoo women, against whom widowhood and consequent burning alive are denounced for learning the alphabet, and who must not read the Vede under pain of death, have placed their daughters at the public schools. The celebrated Hindoo reformer, Ram Mohun Roy, has held public meetings at Calcutta, for the purpose of freely discussing the tenets of his religion, and exposing the cruelties practised under them.

MISCELLANEOUS.

"Answer a fool according to his folly, lest he be wise in his own conceit." Prov. xxvi. 5.—

"See here the noble security of the scripture style, which seems to contradict itself, but really doth not. Wise men have need to be directed how to deal with fools; and they have never more need of wisdom than in dealing with such, to know when to keep silence and when to speak, for there may be a time for both.

"1. In some cases a wise man will not set his wit to that of a fool, so far as to answer him according to his folly. If he boast of himself, do not answer him by boasting of thyself: if he rail and talk passionately, do not thou rail and talk passionately too: if he tell one great lie, do not thou tell another to match it: if he calumniate thy friends, do not

thou calumniate his: if he banter, do not answer him in his own language, lest thou be like him; even thou, who knowest better things,—who hast more sense, and hast been better taught.

“2. Yet in other cases a wise man will use his wisdom for the conviction of a fool, and when, by taking notice of what he saith, there may be hopes of doing good, or at least of preventing further mischief, either to himself or others. If thou have reason to think that thy silence will be deemed an evidence of the weakness of thy cause, or of thy own weakness, in such a case answer him, and let it be an answer *ad hominem*;—beat at his own weapons, and that will be an answer *ad rem*, or as good as one. If he offer any that looks like an argument, answer that, and suit thy answer to his case. If he think, because thou dost not answer him, what he saith is unanswerable, then give him an answer, lest he be wise in his own conceit, and boast a victory; for (Luke vii. 35.) wisdom’s children must justify her.”

HENRY.

QUOTATIONS FROM CHARNOCK.

“Though we may have a clear prospect of our grace, and know it to be true, yet there may be fears in us of what might have been, had we not security in Christ’s commission. As a man upon a high tower, though hemmed in with

strong battlements, and sure that he cannot fall, yet when he looks down he cannot but have some horror and chillness at the apprehension of what might be, had he not that protection.”

“Though the providences of God have various motions, yet the spring of his counsel, the rule of his goodness, the eye of his wisdom, the arm of his power, are not altered. You see the undulations and wavings of a chain, which hangs perpendicularly; one part move this way, and another that way, but the hand that holds it, or the beam to which it is fastened, is firm and steady.”

Extract of a letter, dated Truman’s-burg, Tompkins County, New York, Jan. 14, 1822.

“The state of the church in this place, is rather prosperous than otherwise. About twelve have lately joined one of the neighbouring churches by baptism. About 100 did so last fall, twenty-five miles from this place.”

Co.

Extract of a letter dated Danielsville, Georgia, January 17, 1822.

“Religion in these regions is at a very low ebb. But He who is for us is more than they who are against us. Our little school at Tisawatee, in the Cherokee nation, has been owned and blessed by the Father of mercies.”

J.

A Version of the 10th, 11th, 12th and 13th Verses of the Canticles :

Tw'as sweet as music to my ear,
When thus I heard my lov'd one say,
Awake, arise, my gentle dear,
Awake, arise, and come away.

For lo! the stormy winter's past,
A far its gloomy mists have flown,
No more is heard the northern blast,
The rain is over too and gone.

The earth is now adorned with flowers,
The birds are singing in the grove,
All bright and rosy are the hours;
Hark! the turtles lay of love.

The figs with verdant leaves appear.

Their fragrant blooms the vines display;
Awake, arise, my gentle dear,
Awake, arise, and come away.

The Editor presents his high respects to his friends and patrons, and takes this method of informing them, that, after some unavoidable delays beyond his controul, he now with pleasure presents them with the first number of the second volume of the **“ROANOKE RELIGIOUS CORRESPONDENT”** hoping they will in future be continued without any interruption; and flatters himself that they will be executed in a manner satisfactory to the subscribers.

The Correspondent will be published once a month on a sheet of good paper of the size and form of the first volume, and conveyed by mail to the post office as directed by each subscriber, (or sent by other conveyance if so directed) the subscriber paying the postage.—*Terms*, one dollar and twenty-five cents for twelve numbers, which may be discharged by paying one dollar if paid by the 1st of October, 1823.—Any subscriber may discontinue his subscription by giving notice by the first of August next—and all letters directed to the Editor must be post paid.

N. B. If any of these numbers should remain in the post office two months and the person to whom they are directed be dead, or removed or should refuse to take them out, the editor humbly requests the post masters to try to procure some person to take them who will agree to pay for them; if no such person can be found, let them be carefully preserved in the post office, as the Editor intends to take them out and pay the postage.